

الْبَابُ الرَّابِعُ

الْجِهَادُ بِالْعَمَلِ

CHAPTER FOUR

*JIHĀD BI'L 'AMAL*—STRIVING FOR  
PROMOTION OF MORALITY AND  
HUMAN VALUES  
[THE SOCIAL DIMENSION]

#### 4.1 STRIVING AGAINST OPPRESSION AND INJUSTICE IS JIHAD

١/٣٠. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ. يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ. ثُمَّ إِنَّمَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ. فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ. وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

30/1. According to 'Abd Allāh b. Mas'ūd رضي الله عنه:

"Allah's Messenger ﷺ said: 'Whenever, before me, Allah ﷻ sent a Prophet to his people, he had from amongst them some helpers and companions who would follow in his footsteps and conform to his commanders. Then, after these companions, there emerged rebels and dissidents amongst them who did not do what they said and did not say what they did (they perpetrated injustice and oppression). Therefore, he who strived against them (their oppression) with his hand (being physically dynamic) is a believer; he who strived against them with his tongue (by means of communication) is also a believer; and the one who strived against them by heart is a believer too. Beyond that, there is no rank of faith left equal to

a mustard seed.”<sup>1</sup>

Reported by Muslim, Aḥmad and Ibn ibbān.

٢/٣١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

31/2. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘The best jihad is to speak a word of justice to a despot or a tyrant ruler.’”<sup>2</sup>

Reported by Aḥmad b. anbal, Abū Dāwūd, al-Tirmidhī, al-Nasāʾī and Ibn Mājah.

٣/٣٢. وَفِي رِوَايَةِ طَارِقٍ رضي الله عنه: قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ إِمَامٍ جَائِرٍ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ الْجَعْدِ.

32/3. According to Tāriq (b. Shihāb) رضي الله عنه:

“A man came to the Prophet ﷺ and submitted: ‘Which jihad is superior?’ He said: ‘Saying a word of truth to an

<sup>1</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:69 §50. •Aḥmad b. anbal in *al-Musnad*, 1:458 §4379. •Ibn ibbān in *al-Ṣaḥīḥ*, 14:71 §6193. •Abū ʿAwāna in *al-Musnad*, 1:36. •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 10:13 §9784. •al-Bayhaqī in *al-Sunan al-kubra*, 10:90 §19965, and also in *Shuʿab al-īmān*, 6:86 §7560.

<sup>2</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:315 §18850. •Abū Dāwūd in *al-Sunan*, 4:123 §4344. •al-Tirmidhī in *al-Sunan*, 4:471 §2174. •al-Nasāʾī in *al-Sunan*, 7:161 §4209. •Ibn Mājah in *al-Sunan*, 2:1329 §4011.

oppressive ruler is the most superior jihad.”<sup>1</sup>

Reported by Aḥmad, al-Nasā'ī and Ibn al-Ja'd.

٤/٣٣. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ عِنْدَ الْجُمُرَةِ الْأُولَى، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ، فَلَمَّا رَأَى الْجُمُرَةَ الثَّانِيَةَ، سَأَلَهُ فَسَكَتَ عَنْهُ فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ وَضَعَ رِجْلَهُ فِي الْغُرْزِ لِيَرْكَبَ. قَالَ: أَيُّنَ السَّائِلِ؟ قَالَ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: كَلِمَةٌ حَقٌّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ.

رَوَاهُ ابْنُ مَاجَهَ وَالرُّوْيَانِيُّ وَالْقُضَاعِيُّ.

33/4. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ:

“A man came and said to Allah’s Messenger ﷺ while he was standing at the first pillar (*jamra*): ‘O Allah’s Messenger! Which jihad is the best?’ He kept quiet. When the man saw the Prophet ﷺ close to the second pillar, he again submitted his query but the Prophet ﷺ remained quiet. When he approached the third pillar and stoned it, he placed his foot in the stirrup to ride and said: ‘Where is the questioner?’ The man said: ‘I am here, O Messenger of Allah!’ He said: ‘Saying a word of truth to a tyrant ruler (is the best jihad).’”<sup>2</sup>

Reported by Ibn Mājah, al-Rūyānī and al-Quḍā'ī.

٥/٣٤. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ عِنْدَ الْجُمُرَةِ: يَا رَسُولَ اللَّهِ! أَيُّ

<sup>1</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:314 §18848. •al-Nasā'ī in *al-Sunan*, 7:161 §4209 and also in *al-Sunan al-kubra*, 4:435 §7834. •Ibn al-Ja'd in *al-Musnad*, p. 480 §3326.

<sup>2</sup> Set forth by •Ibn Mājah in *al-Sunan*, 2:1330 §4012. •al-Rūyānī in *al-Musnad*, 2:271 §1179. •al-Quḍā'ī in *Musnad al-Shihāb*, 2:248 §1288.



الْجِهَادِ أَفْضَلُ؟ قَالَ: أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ.  
رَوَاهُ الطَّبْرَانِيُّ فِي الْمُعْجَمَيْنِ.

34/5. According to Abū Umāma رضي الله عنه:

A person near *jamra* submitted: "O Messenger of Allah! Which jihad is superior?" He replied: "Saying a word of truth to a tyrant ruler is the most superior jihad."<sup>1</sup>

Reported by al-Ṭabarānī in *al-Muʿjam al-kabīr* and *al-Muʿjam al-awsaṭ*.

٣٥-٣٦. عَنْ عَلِيٍّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ.

رَوَاهُ الدَّيْلَمِيُّ وَالْخَطِيبُ الْبَغْدَادِيُّ عَنْ عَائِشَةَ رضي الله عنها، وَذَكَرَهُ السُّيُوطِيُّ.

35-36/6. According to ʿAlī رضي الله عنه:

"Allah's Messenger ﷺ said: 'The excellent jihad is his who starts his day with a mind pure of any malefaction or injustice against anyone.'<sup>2</sup>

Reported by al-Daylmī, and al-Khaṭīb al-Baghdādī from ʿĀ'isha رضي الله عنها and also mentioned by al-Suyūṭī.

(٣٦) قَالَ الْحَكَمُ بْنُ عُتَيْبَةَ: أَفْضَلُ الْجِهَادِ وَالْهَجْرَةُ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.

<sup>1</sup> Set forth by •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:282 §8081, and also in *al-Muʿjam al-awsaṭ*, 7:52 §6824.

<sup>2</sup> Set forth by •al-Daylamī in *Musnad al-firdaws*, 1:357 §1438. •al-Khaṭīb al-Baghdādī in *al-Muttafaq wa al-muftaraq*, 3:1653 §1139. •al-Suyūṭī in *Jāmiʿ al-aḥādīth*, 2:14 §3504.

ذَكَرَهُ ابْنُ عَبْدِ الْبَرِّ فِي التَّمْهِيدِ.

36. According to al- akam b. 'Utayba:

"The excellent jihad and migration is to speak justice in front of a tyrant ruler."<sup>1</sup>

Reported by Ibn 'Abd al-Barr in *al-Tamhīd*.

## 4.2 STRIVING FOR PROMOTION OF MORAL VALUES IS JIHAD

٣٧-٣٨ / ٧. عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ.

37-38/7. According to Jarīr رَضِيَ اللَّهُ عَنْهُ:

"I heard Allah's Messenger ﷺ say: 'If someone dwells amongst a community given to evildoing, and, people, despite having the requisite power to impede them, do not get in their way, Allah ﷻ will subject them to torment before they perish.'"<sup>2</sup>

Reported by Aḥmad, Abū Dāwūd (the wording is his), Ibn Mājah and Ibn ibbān.

<sup>1</sup> Set forth by •Ibn 'Abd al-Barr in *al-Tamhīd limā fī al-Muwatṭā'* min al-ma'ānī wa al-asānīd, 8:390.

<sup>2</sup> Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:364 §19250. •Abū Dāwūd in *al-Sunan*, 4:122 §4339. •Ibn Mājah in *al-Sunan*, 2:1329 §4009. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:536 §300. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 2:332 §2382.

(٣٨) عَنْ عَلِيٍّ عليه السلام: أَفْضَلُ الْجِهَادِ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

ذَكَرَهُ الثَّعَلِيُّ فِي الْكَشْفِ وَالرَّازِيُّ فِي التَّفْسِيرِ وَأَبُو سَعُودٍ فِي إِرْشَادِ الْعَقْلِ السَّلِيمِ وَالنَّسَفِيُّ فِي الْمَدَارِكِ وَالزَّخَّشَرِيُّ فِي الْكَشَافِ وَالرَّفَاعِيُّ فِي الْبُرْهَانِ الْمُؤَيَّدِ.

38. According to ‘Alī عليه السلام:

“The excellent jihad is to enjoin righteousness and forbid evil.”<sup>1</sup>

Cited by al-Tha‘labī in *al-Kashf wa al-bayān*, al-Rāzī in *al-Tafsīr al-kabīr*, Abū Sa‘ūd in *Irshād al-aql al-salīm*, al-Nasafī in *al-Madārik*, al-Zamakhsharī in *al-Kashshāf* and al-Rifā‘ī in *al-Burhān al-mu‘ayyid*.

#### 4.3 SERVING THE PARENTS IS JIHAD

٨/٣٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: أَقْبَلَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَبَايُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنْ اللَّهِ، قَالَ: فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا حَيٌّ. قَالَ: فَتَبْتَغِي الْأَجْرَ مِنْ اللَّهِ؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعِي إِلَى وَالِدَيْكَ فَأَحْسِنِي صُحْبَتَهُمَا. مُتَّفَقٌ عَلَيْهِ.

<sup>1</sup> Set forth by •al-Tha‘labī in *al-Kashf wa al-bayān ‘an tafsīr al-Qur’ān*, 3:123. •al-Rāzī in *al-Tafsīr al-kabīr*, 8:147. •Abū Sa‘ūd in *Irshād al-aql al-salīm ilā mazāyā al-Qur’ān al-karīm*, 2:68. •al-Nasafī in *Madārik al-tanzīl wa ḥaqā’iq al-ta’wīl*, 1:171. •al-Zamakhsharī in *al-Kashshāf ‘an ḥaqā’iq ghawāmiḍ al-tanzīl*, 1:425. •al-Rifā‘ī in *al-Burhān al-mu‘ayyid*, 1:103.

39/8. According to 'Abd Allāh b. 'Amr ؓ:

"A man approached Allah's Messenger ﷺ and said: 'I pledge allegiance to you with respect to the migration [hegira] and the sacred struggle [jihad], seeking the reward from Allah!' He said: 'Is one of your parents alive?' The man said: 'Yes, both of them are actually alive.' He said: 'Do you (really) seek the reward from Allah?' When the man said: 'Yes,' he told him: 'In that case, you must return to your parents and provide them with excellent companionship and conduct!'"<sup>1</sup>

Agreed upon by al-Bukhārī and Muslim.

وَفِي رَوَايَةٍ هُمَا: جَاءَ رَجُلٌ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيَى  
وَالِدَاكَ؟ قَالَ: نَعَمْ. قَالَ: فَمِنْهُمَا فَجَاهِدْ.  
رَوَاهُ ابْنُ مَاجَه.

Also in a report of them:

"A man came and sought his permission to engage in jihad, so the Prophet ﷺ said: 'Are your parents alive?' When the man said: 'Yes,' he told him: 'In that case, you must struggle for their service!'"<sup>2</sup>

Reported by Ibn Mājah.

٩/٤٠. عَنْ جَاهِمَةَ ؓ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ اسْتَشِيرُهُ فِي الْجِهَادِ. فَقَالَ  
النَّبِيُّ ﷺ: أَلَيْكَ وَالِدَانِ؟ قُلْتُ: نَعَمْ. قَالَ: إِيَّاهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلَيْهِمَا.

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528-2529. •al-Nasā'ī in *al-Sunan*, 7:143 §4163.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528-2529. •al-Nasā'ī in *al-Sunan*, 7:143 §4163.



رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ، وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ ثِقَاتٌ.

40/9. According to Jāhima رضي الله عنه:

“I came to the Prophet ﷺ to seek his advice about jihad, so he said: ‘Do you have parents?’ When I said: ‘Yes (they are alive),’ he said: ‘Keep close to them, for the Garden of Paradise is beneath their feet!’”<sup>1</sup>

Reported by al-Nasā’ī and al-Ṭabarānī. Al-Haythamī said: “Its sources are reliable.”

#### 4.4 STRIVING FOR ALLAH’S REMEMBRANCE AND WORSHIP IS JIHAD

١٠/٤١. عَنْ أُمِّ أَنَسٍ رضي الله عنها، قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: جَعَلَكَ اللَّهُ فِي الرَّفِيقِ الْأَعْلَى مِنَ الْجَنَّةِ وَأَنَا مَعَكَ. وَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي عَمَلًا صَالِحًا أَعْمَلُهُ. فَقَالَ: أَقِيمِ الصَّلَاةَ فَإِنَّهَا أَفْضَلُ الْجِهَادِ، وَاهْجُرِي الْمَعَاصِيَ فَإِنَّهَا أَفْضَلُ الْهِجْرَةِ، وَادْكُرِي اللَّهَ كَثِيرًا، فَإِنَّهُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَنْ تُلْقِيَنَّهُ بِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي الدُّنْيَا وَذَكَرَهُ الْمُنْذِرِيُّ وَالْهَيْثَمِيُّ.

41/10. According to Umm Anas رضي الله عنها:

“I submitted to Allah’s Messenger ﷺ: ‘(I wish) I am blessed with your company when Allah ﷻ will exalt you to the inviolable station of the most venerable companion in Paradise.’ Then I again submitted: ‘O Messenger of Allah! Exhort me to the pious deed, which, if I perform, I will be in

<sup>1</sup> Set forth by •al-Nasā’ī in *al-Sunan*, 6:11 §3104. •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 2:289 §2202. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:216 §3750. •al-Haythamī in *Majma’ al-zawā’id*, 8:138.

your blessed company in Paradise.' He said: 'Establish prayer because this is excellent jihad, abstain from sins because this is excellent migration [hegira], and remember Allah ﷻ abundantly because He likes remembrance the most amongst whatever righteous deeds you present to Him.'"<sup>1</sup>

Reported by al-Ṭabarānī, Ibn Abī al-Dunyā and cited by al-Mundhirī and al-Haythamī.

٤٢-٤٤/١١ . وَفِي رِوَايَةٍ عَنْهَا أَيْضًا: أَمَّا قَالَتْ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، قَالَ: اهْجُرِي الْمَعَاصِيَ فَإِنَّهَا أَفْضَلُ الْهَجْرَةِ، وَحَافِظِي عَلَى الْفَرَائِضِ فَإِنَّهَا أَفْضَلُ الْجِهَادِ، وَأَكْثَرِي مِنْ ذِكْرِ اللَّهِ فَإِنَّكَ لَا تَأْتِي اللَّهَ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كَثْرَةِ ذِكْرِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَابْنُ شَاهِينَ وَذَكَرَهُ الْهَيْثَمِيُّ.

42-44/II. According to Umm Anas ﷺ:

"I submitted: 'O Allah's Messenger! Bless me with your word of advice.' He said: 'Migrate from the region of sins, for this is the best migration, and guard your duties, for this is the best jihad, and remember Allah ﷻ abundantly, for you cannot present Him any deed that He likes more than His bounteous remembrance.'"<sup>2</sup>

<sup>1</sup> Set forth by •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 25:149-150 §359. •Ibn Abī al-Dunyā in *al-Warā'*, p. 58 §48. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:257 §2311. •al-Haythamī in *Majma' al-zawā'id*, 10:75. •Ibn al-ʿAsqalānī in *al-Maṭālib al-ʿāliya*, 3:61 §223.

<sup>2</sup> Set forth by •al-Ṭabarānī in *Mu'jam al-kabīr*, 25:129 §313, and *al-Mu'jam al-awsaṭ*, 7:21 §6735. •Ibn Shāhīn in *al-Targhīb fī faḍā'il al-a'māl wa thawāb dhālika*, 1:194 §163. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 2:257 §2311. •al-Haythamī in *Majma' al-zawā'id*, 4:217-218, & 10:75.

Reported by al-Ṭabarānī, Ibn Shāhīn and cited by al-Haythamī.

(٤٣) رُوِيَ عَنِ ابْنِ عَبَّاسٍ رضي الله عنه فِي تَفْسِيرِ الْآيَةِ: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت، ٢٩/٦٩]:  
وَالَّذِينَ جَاهَدُوا فِي طَاعَتِنَا لَنَهْدِيَنَّهُمْ سُبُلَ نَوَابِنَا.  
ذَكَرَهُ الْبُغَوِيُّ فِي الْمَعَالِمِ.

43. ‘Abd Allāh b. ‘Abbās رضي الله عنه has elaborated in the commentary on this verse: *﴿wa’l ladhīn-a jāhadū fīnā la-nahdiyannahum subulanā﴾* And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways [Q.29:69]:

“It connotes that those who strive and persist in Our obedience, We expose them to the ways of reward and recompense.”<sup>1</sup>

Cited by al-Baghawī in *Ma‘ālim al-tanzīl*.

(٤٤) قَالَ الْفَضِيلُ بْنُ عِيَاضٍ: أَفْضَلُ الْجِهَادِ الْمُوَاطَّعَةُ عَلَى الصَّلَوَاتِ.

ذَكَرَهُ ابْنُ عَسَاكِرٍ فِي التَّارِيخِ.

44. According to al-Fudayl b. ‘Iyād:

“The best jihad is to ensure persistence in performing the ritual prayers.”<sup>2</sup>

Reported by Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*.

<sup>1</sup> Set forth by •al-Baghawī in *Ma‘ālim al-tanzīl*, 3:475.

<sup>2</sup> Set forth by •Ibn ‘Asākir in *Tārīkh Dimashq al-kabīr*, 48:429.